

DECLA⁶

ration of general corruption,
of Religion, Scripture, and all lear-
ninge; vvrought by D. Bilson.

*While he breedeth a newe opinion, that our
Lord went from Paradise to Gehenna,
to triumph over the Devils.*

To the most reverend Father in God
IOHN VVH. D. in divinity, and
Metropolitan of
Englande.

By Hugh Broughton.



1604.

DECLA

of the general corruption

of the whole of the nation

and the state of the nation

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To the most excellent

John V. M. D. in Trinity and

Metropolitan

England

By Hugh Broughton.



1800

Doctor Bilson, inventing a new opinion
*that our Lord descended
from paradise to Gehēna,
to triumph over the de-*

vils, troubled all Religion and learned writers. In religion thus he missed. VVe believe that devils are yet in this world; and the scriptures assure us of that. VVherefore yt were most ridiculous to feigne a journey to devils thither, where they were not. Yf some were, as carriers of soules, yet not as tormented, and dwellers there before the time.

Religion
troubled.

Againe, *Gehenna* were an holy place, yf the altar which sanctifieth all that yt toucheth went thither. But none maie so thinke. And devils in this world knew Christ to be the holy one of God,

A ij

and

3.
and tremble. And no need knowe
vve vwhy he should go to Gehenna
for them, and God telleth all that
vve may knowe. Besides, soules
in *Hades* holie ad contrarie knowv
all the others case, as men here,
that have but a great ditch betvvixt
them, and they are much deceived
vwho thinke Hell to be in this
vworld, lovve in the earth. Before
Gods throne the vicked are tor-
mented for ever and ever, so both
sides knowe one the others case,
that vvithout comming to them,
they see vvhat is done. And our
Lord vvould not have taught vs,
(*Luc. 16.*) that none can passe from
one sort to the other if he had bene
to take that iourney. The Bible
taught no such dream, therefore yt
is but a dream and thus religion is
disturbed. Scriptures D. Bilson
bringe

3
bringe three, as havinge no more;
the 16. Psa. VVhich is thus. *Thou*

Scriptures mar-
red.

*wilt not leave my vitall soule to
death, and, by a consequent, neither
my body in a yer, or grave: nor my soule
amonge soules till the bodie see corrup-
tion.*

Psa. 16.
in the
right
meaning
by all
Iewes.

So the generall consent of
Ebrevvcs take the vvordes. Yet he
vvould thus translate all. *Thou wilt
not forsake my soule in Hell*. The ri-
per of others, as arrogant in Ebrevv
studies, shalbe told that he hath
missed foure times in foure vvor-
des. Hebrevvcs shall iudge; and for
the 70. all Greekes, the rare Fa-
thers.

4. Faultes
most
grosse in
D. Bilson
in 4. wor-
des.

The secōd scripture that he durst
adventure vpon, is this. *Him god
rayed vp losinge the sores of death*
St. Peter spake to Sadduces,

Act. 2.
perverte
to blas-
phemy.

A iij

that

4

that vould not heare of soule,
spirit, and Hell. and that the sores
that made the soule leave the body
vvere by Gods povver disannul-
led, and yt receaved the soule and
lyfe: And therin Christ brake
for us the bandes of death. Doct:
Bilson vould have death the se-
cond death, and that our Lordes
soule had the second death. You
knowve full vvell that his soule
shall have the second death for ever
and ever, unlesse he revoke this
blasphemie: It is great pittie that
Doct: Bilson consulted not vvith
others before such vvordes fled
through the hedge of his teeth.
Higher blasphemies never vvere
uttered. The third and last texte
of all that he durst trust, is cleane
contrarie to his purpose, shewing
the plain effect of the Ghospell.

The
third ad
last texte
most
bright.

Say

5:
Say not in thy harte who can go up to
heaven, to bringe Christ downe. Or
who can go to the Deep to bringe Christ
from the dead: But yf thou belieue
that Iesus is Lord, and that God ray-
sed him from death, thou shalt be sa-
ued.

The incarnation and resurrec-
tion both made plaine, are by St.
Paul the heads of doubt amonge
Ievves. But Doct. Bilson drea- Amon-
strous
dream.
meth of a Hell here. Chrysostome
and Occumenius vwould have
taught him better. And these
most Holy scriptures, the ioy of
our soules, hath hee most greuously
corrupted.

Endles be the faultes in this
marringe of scribeure, and no time
vwould serve to vwrite them. Mose
made
vnpe-
secte.
Moses novv, by him, hath not all

A iij

Reli-

Religion. For he could not farther vpon him this doctrine of going from Paradise to Hell. So neither all the Prophets volumes.

And David once onlie (and in
a sense never knowne, till Doc-
tor Bilsons daies) teacheth that
our Lord going a victour, and
triumph triumpher over the pow-
ers of
darkenes from Paradise, as unto
greater danger by millious of de-
grees then before, doth praise
God that he did not forsake his
soule in Hell, but losed the
fores of the second death before
him: and to that deepe our min-
des must descend, by D. Bilson, if
wee wil be saved.

Thus vile for vviſdome he maketh the rocke of ſalvation. By D.
Bilſon

Bilson our Lord havinge passed
his danger here, vvhether he prai-
ed vnto him that could save him
from danger, and beinge made
perfecte and gone through the
veile of his flesh into heaven, af-
ter all this vvas in greater danger
then before vvhich needed a mi-
racle of the God head to lose be-
fore him the sorowes of Hell.
Otherwise the humanity had not
by yt selfe gone through all, but
had perished in the vworld invisi-
ble, savinge that God did not
forsake his soule in Hell.

And of this danger David
must speake to the prophane
vworld, before they believed the
resurrection and sawe the crea-
tion of visible thinges, and of spi-
rits had heard little, and of soules

Most
strange
miracle
tolde by
D. Bilson
to men
that res-
secte
plaine
matte

A v immor-

8.

immortalitie and Paradiſe; and
never heard vvhere out of this
vvorld devils keepe. All theſe
thinges beinge ſtepped over, a dan-
ger, after all vvas performed, muſt
be houlden from David by vvords
never ſo before vnderſtood; to
make the Scripture a noſe of vvaxe
and all the olde Teſtament vnper-
fect. But for one place dravven
beyond all vvitt, alſo the Goſpells
muſt be imperfect omitting parte
of beliefe. And all St. Pauls foure-
teen Epiſtles, but for one terme
Abyſſus taken in the devils ſenſe,
not in heathen or 70. ſenſe. ſo all
fall. The generall conſent of
Ebrevvves in Baba Bathra vvas cyted
that they make this ſenſe Pſal. 16.
He dyeth not of vvhom that is ſo
ſpoken in ſtrict propriety, and Pe-
ter addeth but this, *to die he*

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so
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9.
as, but not to carrie in death to cor-
ruption.

All Ebreuves Doct. Bilson reject-
eth for their grammer sense of
heal.

None ever rejected all
Latines for Latine, or French for
the French: yet Doct. Bilson da-
reth rejecte all Hebreuves for He-
breuv, such an Hebrician is hee.

By the same doctrine he might
teach never to hope for sound
knowvledge in any parte of the la-
yve: no not for one letter: vvhether
it hath the forme that God
vvrought in the tvvo tables or a la-
ter invented.

And for the very
forme as *Tau* in Ezechiel mistaken,
and *Rempham*, much coyle is kept.
And in our daylie Hebreuve Bibles,
vvordes 848. come in the margine
by Gods authority, and yet checke
not the text: and the French of

Late

Bilsons
rejection
of al He-
brewes!
would be
ruine to
all stay
of Reli-
gion.

10
Late translatinge the margine
Esaj.9. trobled some greatly, ga-
thering a contradiction betwixt
the old, and new translation.
For all this no D. without Rab-
bins helpe can tell, what wor-
des make the Bible-

A certein helper of Doct-
Bilson vvho can assiste him to
marre all learning and Religion,
(one vvhome you leave though
he be your Chapleine to ansvver
for himselfe) he, as his learning
and skill, vvill at once shewe yt
selfe maketh the eldest Rabbines
300. yeres later then the Apo-
stles.

Error of
300. ye-
res for
Rabbins
age.

So the Massorites, obser-
vers of the Letters and shorte
vvritinges, and little particles
innu-

ing innumerable ; often in one
line, vvith millions of millions
of notes, all they vvere nothing
vvorth.

Rab. For vve seeke hovv the Bi-
ble stood in Ezraes age not hovv
200. yeres after and all the Ievves
hold that the Massorites began
vvith Ezrae. Neither could vve
othervvise say vve had the Bible.
VVithout help and knowvledge
of the Massorites no printer can
ever print the right Bible.

ing Rob. St. in Ester tenth put-
tinge the margine in the text, for
Xerxes, committed agreate faul-
te: and Plantines heires vvil novv
print after the Massoreth, mis-
singe often hitherto. As in Dan-
8. all misse though the Masso-
reth els vvhere vvarned of that
place Bombergiana the lesse mentiō
in the

Without
Massori-
tes no Bi-
ble can
ever be
truly
printed.

in the margine a right readinge: vv
but not yet printed. sh

Of other
Rabbins
age,

By the Massoreth all vvordes cu
be past corruption : vvho if they foc
had not bene of Ezraes time , ag
bles had infinitlie disagreed, nove th
they be sure, though copiers misse th
novv and then Ba
So 800. yeres in suc
Rabbins age are missed to dis vv
grace all certainty of scripture. But
vvhereas in the Nevv Testament
the Apostles still tell of Ievves mat- ne
ters, and all their speeches be in of
the Talmud (as men of one com- re
mon vveale must agree in the same in
chiefe heades :) this vvould never cal
be by Ievves 300. yeres: tossed Gen
from their ovvne tongue and san
state, that Ierusalem Talmud cha
should be parcelled, by later men lab
then the tongue 300. yeres: and sch
that poore base men voide of av
vvealth,

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inge wealth ; leasure and liberty
should search all the lawe most
curiously , vvho vvould thinke
soe ? they say , that from age to Rabbins
age theire Fathers leste vvorkes: contin-
the chiefe sayinges of all vvch through
the Ierusalem Talmud and the out all
Babylonian and Midras Rabba and ages.
such like record in the same
vvords.

And Onkelos by all grauntes is
nere the Apostles time : and Vziel
of their time, but a compiler of far-
re elder : and Targum Ierusalem
in Cyrilles age famous as an ancient,
called of him Samariticon , upon
Genes 4. An dseeinge many thou-
sand Levites had learning in their
charge and all Israel (savage hand-
laborers) frequented divinity,
schoolles to heare and speake rvise
ayvecks; howv should they omitt
to

to vwrite observations , such as
 vve have nowv , full of vnspcak-
 able labor and longe studie? All
 that is in the Nevv Testament is
 handled here and there in the
 Talmud , and much , largely,
 vvhere, in knowven thinges our
 Lord vvould be shorte : so Do.
 Bilson missed much for Rab-
 bins , to the ruine of all Reli-
 gion and to augment Sathans
 blindnes.

That the
 Scribes
 knew no
 terme in
 Moses
 for Hel,

Another matter of singuler
 use suffereth disgrace by D. Bil-
 son. The Sadduces noted that
 Moses never named lyfe eternall,
 nor resurrection, nor place of
 joy or tormente, nor any Pro-
 phets , but in visions. The
 Scribes graunt this, yet bringe
 matter from Moses for all this
 and

15
and thevv that the scoffinge
VVorld vvas to be taught as
beastes by the bellie openlie,
and closely to lyfe. But vvhen
Prophets ceased and open pro-
phecying, and iron-legged Ma-
cedones turned Iudah much
to be Sadduces, and schooles
vvere but of fewve: then they
enacted tearmes of better
hope, as vvorld of soules, iudg-
ment day Paradise, Gehenna,
resurrection feasting in hea-
ven and such, and this the
nevve Testamer allowveth.

By Doct. Bilson all this
vvere vaine, or he him selfe.
He can finde in the lavve a
proper name for Hell. and
hovv vwould he have
vverexed the Sadduces if he had

B

beno

bene in their daies. All the
Scribes had bene nothing to
him.

Of grekes
in all
sortes,

Nowv after Ebreuves let us
search Greeke affaires. God
advanced Greeke vwith daylie
increase, first vwhen Iudah
vvent to Babell, then Pisi-
stratus tyrāt of Athens brought
Homer into high use and glo-
ry.

And manie poets for senten-
ces, comedies, and tragedies,
florish daylie. So Physitians
Philosophers Orators, and hi-
storiques for two hundred
yeres paines, that the greeke
tongue came to an unspeak-
able perfection of elegan-
cy.

And the leuyes taught by
Daniel

Daniel that soone Grecia should
 reigne) before hand studied
 Greeke . And God shevved
 the use of their labor . For
 vwhen the ironlegged Macedo-
 nians began to reigne , they
 required, and had the Ebrevv
 holy bookes all turned into
 greeke , vwherein the transla-
 ters shevved vvith in applyinge The Sep-
tuagint.
 most diuinely heathen greeke
 to diuinity . And they she-
 vved excellēt skill in all greeke
 kindes.

And vwhen the Macedo-
 nians by 300. yeres govern-
 ment : had carried Greeke
 from the vvest over all , and
 Ievves vvith Greeke Bible: then
 our lord cometh ād his apostles
 B ij to shevve

shew Greekes in their
 owne language and meaninge
 all the mysteries of salvation:
 and gather all brave termes
 from heathen plainely to di-
 vine vse, 4000. severall vvor-
 des into one little booke,
 that the most parte of vvordes
 are used but once vvchich is
 not so in the olde Testa-
 ment. The 70. did the like
 vvho to one Ebrevv vvord
 gave eleven greeke novv and
 then, to shew heathen all
 eloquence in their kinde.

The A-
 postles
 have all
 the les-
 welles of
 greeke
 elegancy

The
 greke fa-
 thers co-
 pared
 heathen
 most na-
 rowly
 with A-
 postol-
 lique
 greeke,

To apply heathen Greekes
 to the Prophets and Apostles,
 the Greeke Fathers laboured
 another 300. yeres, to shew
 how they had the same spee-
 ches still though in matter
 not

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not vvel carried. Iustine
Martyr to heathen is much
herein, and Clemens Alexan-
drinus hath contrived all hea-
then hither, beinge a store
like Alexandrian Library.

Eusebius also is not a little
in this sorte, and infinite o-
thers specially for the maine,
the eternall state in *Hades*; for
good, as Abraham Luke 16.
and Ioseph Gen. 37. and for
vicked as Dives Luke 16. And
as heathen 300. yeres made
Haden the lodge of all soules
and the Philosophers helde yt
an happie rhinge to goe soone
thither: soe in the Creede
heathen yvould say that by
so kateksheim eis badou, vve
meant a most happie passage

B iij

from

from this VWorld to God.
And so all the Fathers place the
happie Fathers in Hades , and
meante no vvorse lodge. To
dash all foure , thus ariseth
Bilson.

D. Bilson
teacheth
greeke to
al grekes.

Bilson leaveth heathen to
their alleagers , and saith for
Iosephes Hades, that the greeke
Fathers that placed his soule
there as in Paradise , vnder-
stood not the 70. and that
St. Luke. 16. teacheth to un-
derstand Haden for Hell , be-
cause the rich man is in yr,
as though Abraham vvere not
there also : and to conclude
for heathen greeke , the 70.
the Apostles , the Fathers, he
disanulleth all common agree-
ment for their Greeke , as
though he had made a vovve

to roote out all learninge,
 vvith Religion. VVirt also cometh
 in question, our subscribinge to
 Zuricke sayeth: *per inferos intelligimus paradysum &c.*
 most faithfullie and learnedlie.
 Yet Doct. Bilson beinge told
 that Hades to the good is paradise
 vvould needes prove that Christ
 vvvent to Hell because he vvvent
 to Hades. Yet vvhen al Greke
 Doctors place all the Fathers in
 Hades (and they place Christ noe
 lower) he vvill not have them in
 Hel. And thus vvith strāge dealinge,
 he hath by preachinge, ad greate
 sale of his errors sought the
 destruction of Religion of Scripture,
 of Ebrevv tongue and learninge,
 of all kindes of Greeke elegancie,
 and all

proceedinge in disputinge; by
taking that for all his argu-
ment, that is trulie affirmed
to be cleane contrary.

To your G: by order, com-
plaint vvas to be made that
you should, yvith all your
learning and might bringe D.
Bilson in to the right vyaie.
It is a pitifull thinge that
Bysshops should be found in-
finityly fuller of error for the
groundes of faith, and learned
studies then anie other in all
the Kingdome.

A mind that loved the
truth and heard that the
greeke in the Crede for 3000.
yeres use, in our Lordes soules
pas-

passage , is no more then
to goe hence to God , vwould
make no more stirre , but
vvisely confesse that by hea-
then Greeke the creede pen-
ned for heathen must be ex-
pounded . And that cleare
plainnesse beseemeth a pub-
lique abridgment of faith, such
as to all the simple folke ought
to be expounded. Your harte
and confession by M. K. at
Frankfurt knowveth vvho hath
cleered the truth , and hovv
can you suffer Doct. Bilson to
deceane the people?

And Doct. Bilson beinge
in high place should sceme
flexible vnto the truth , as his
blame for stubburnes in here-
syc vwould be notorious and

B v

yf

24
yf he vvould plainlie and absolutely confesse that he hath bene deceived, and that the Greeke in the Creede teacheth most certainlie that our Lordes soule ascended unto Paradise from the crosse, and never descended into Hell, this humilitie vvould be his high comendation and cut of an infinite company of his errors.

As you are holy Fathers and partakers of the heavenly callinge, kicke nor against the spurre. But say: let him be Anathema Maran Atha that loyeth not the truth of Redemption. It is a most high injury against God and the King; that the Church is led amisse

amisse by Bishops errors. 25

God geve all us understanding in all thinges, and garde our hartes and mindes in the knowvledge and love of our Lord and saviour : that in all partes of holy doctrine, vve may nourish peace and truth.

(:.)





